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1-9

A
Funeral Sermon
&c,

A
nomine & benedictione

et

The Hope and Resurrection of the Dead.

A *Supplement*

F U N E R A L

S E R M O N

O N T H E

D E A T H

Mrs. ESTHER TOMPSON.

By JOHN HURRION.

Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us also with you. 2. Cor. 4. 14.

Qui Moriantur, non Amittuntur, &c. Those who Die, are not Lost, but sent before. If we Believe the Faithful shall be Raised by Christ; why are we so unwilling to part with them, and why do we Mourn over them as Lost when Dead? Who would not long to be Chang'd and Reform'd into the Image of Christ. *Cyprian de Mortalitat.*

N O R W I C H :

Printed by Tho. Goddard. Bookse'ler. 1712.

A
ERRATA.

- Page 2d. Line 3d for rhat read that
P. 3. Qnotation 1. last after Freyk's r. Voyage.
P. 6. l. 8. for Christians r. Christian.
P. 7. l. last read under. Ibid. for Cor. r. H. Cor. &c.
P. 15. l. 7. for his r. Christ's
P. 17. l. 16. for Paradise r. Paradise; ibid, in the quot.
r. Cap 10
P. 18 r. Hosea 13 14
P. 22. l. 20 dele the
P. 28 r. Rev. 22. 4. 5. l. 21. for rho, r tho
P. 31. r. 6 of John 39.
P. 32. quot. r. felicities
P. 33 last Line r. 16. Luke 27 28. ibid: quot. l. 10
r. Job 19 13.
P. 38 r. Heb: 3. 15.

There are some other Literal Faults, and Mis-
pointings; which the Reader is desired to excuse, or
Correct.

shall raise us up with him by Jesus, and shall be
glorified with him in his Kingdom. Cor. 4. 14.
The Mariner, now accompanying us. Those who die
not first, do first before. If we believe the Resurrection
be Raised by Christ, why are we so unwilling to part with
them, and why do we mourn over them as lost when Death
will not withhold long, to be changed and brought into the
Image of Christ. Quoniam de Mortuorum.

The Dedication
It is not (I can assure you Sir) any
To his Honoured Friend,

Mr. JEREMY TOMPSON.

SIR,

I cannot I suppose, be thought Indecent, that I In'scribe to your Name, a Sermon on the Death of your late Dear Consort: Preach'd at your Request, and in your Hearing, (upon a Subject you chose) to a Congregation, in which She for many Years had been a frequent and most exemplary Hearer.

It was Composed without the least thought of making it thus publick, but if hereby I may embalm the precious Memory of the Dead, or Contribute any Benefit to the Living, I shall the less regret, and you will the more easily excuse this Intrusion upon your Beloved Secrecy and Retirement.

It

The Dedication

It is not (I can assure you Sir,) any ~~Fondness of appearing in Publick, or an~~ Opinion of any singular Excellency in the following Composure, which cause it to see the Light. But herein I have answer'd the Request of some of my Constant Hearers, and other valuable Friends, being sensible that such may be useful, who cannot be Excellent.

This Sermon, (such as it is) with all possible Respect, is devoted to your Service; and I allow my self to hope, that your Belief and Love of the Subject-matter of it, with its suitableness to your present Case, will procure me your favourable Censure; or at least, that the Truths themselves shall not suffer in your Opinion, for the sake of the unfashionable and inaccurate Dress in which they appear. The Faults, (which are not a few) place to my Account, and if there be any thing useful, let God, to whom alone 'tis due, have the Glory.

SIR

The Dedication

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Sir, I have long had the Honour and
Pleasure of your Acquaintance and Friend-
ship, and shall ever have a very grateful
Sense of your many Favours: But I know
you had rather do, than hear of them. I
have also, (abstracting from the Obliga-
tions of Friendship) on other accounts, a
very great esteem for you; supported with
sufficient Reasons, which yet your express
Prohibition restrains me from declaring. In
Deference therefore, both to your Desires
and the Mournful Occasion of this Address,
I shall employ it rather to condole with you
than Complement you.

I was, (through many Years Acquaint-
ance) too deeply Impress'd, with the Cha-
racter of the Deceased; nor to bear a part,
(and that no small one) in the general
Grief, which her Friends sustained by her
Death. I have also a very affecting and
tender Sense how afflictive it must be to you
in particular, to be deprived of so Endear'd
and Belov'd a Companion of your Life;

who

The Dedication.

who by her singular Prudence, Goodness, and Conjugal Affection, lessen'd your Cares, sweeten'd all your Sorrows, and improv'd your Comforts.

But the best of Living Friends are Dying Comforts, lasting Pleasures are not fit for a fading Life, nor compleat ones suited to a sinful and imperfect State. Christian Patience and Hope, should moderate the Resentments of Nature. God has taken but what he first gave, or rather lent; and that no sooner than was agreeable to his wise and good Designs. And it may (as I know it doth) alleviate your Grief, to consider how much the Deceased is a Gainer by Death, and how much God Sweeten'd it unto her.

As to the Account I have given of her, I know I can never want (if I should ever need) your Attestation to its truth: And that I have Contracted, rather than Amplified her Character. Another Hand might have done it better, but as it is, it may Comfort, Direct and Quicken us, in our Remaining Course, which will soon be finished.

We

The Dedication

5

Our Selves separated by but short
Intervals from the World of Spirits: like a
Ship under Sail; we are swiftly passing
from all things now in View: every moment
lessens the Number of our remaining Sorrows;
and brings the Christian nearer to the Pro-
mised Rest. And tho' the way to Canaan
lies thro' the Wilderness, yet the Glory of
the Place; will more than recompense the
Difficulty of the Passage.

In the mean Time, we have Christ, an
Object of infinite and lasting worth in whom
our Affections ~~may be plac'd~~ ^{may} ~~be plac'd~~ ^{be plac'd} may
Center; without Danger of Excess, or Dis-
appointment. But to lose the Usefulness
of our Friends Lives, and not be instruct-
ed and amended by their Death; will Mul-
tiply ~~our Sorrows~~ ^{our Losses} and compleat our Loss.

May the God of all Grace, encrease your
Zeal for his Glory, and your Usefulness
in the World! that what is lost in Number,
may be made up in Worth: And the Gra-
ce of the Dead, may be doubled upon the
Living.

That

6 The Dedication.

That God may Support and Comfort
you under this great Affliction: Clean your
Prospect of the Glory to come: invigorate
your Preparations for it: And that He may
Prosper to these Ends, the Discourse which
I now put into your Hands, is among the
most fervent desires of

SIR,

Your most Obligated,

Sympathizing

Friend and Servant.

Deacon, Norfolk
Oct. 25. 1712.

John Hurrion.

THE

THE PREFACE

THE Doctrine contained in the following Discourse, is the Common Faith of Christians: the Glory of our Religion, the Foundation of our best Hopes, and the Spring of our sweetest Comforts.

The Knowledge, Belief and Recognition of it, is therefore ever seasonable, But in these Times of Formality, Atheism and Mortality, Peculiarly necessary.

The Immediate happiness of Christians at Death, the Perfection and Eternity of it after the Resurrection, Purchas'd, Assur'd, and Apply'd, by Christ Dying, Rising and Returning to Judgment, are the Things Chiefly Insisted on: But these were too Copious and Extensive, to be fully

8 *The Preface*

fully spoken to, (at least by Me) in one Discourse, long enough for the time, tho' far below the Dignity of the Subject, and the Solemnity of the Occasion.

The Intelligent and Candid Reader, will (I hope) excuse the Plainness of the Style in a Funeral Discourse, which reviv'd our Sorrows, set us in the view of the Grave and Eternity; and therefore call'd us to lay aside our Ornaments, and put our Mouths in the Dust: yet not so as to sink below the Spirit and Hope of the Gospel.

The following Sermon has nothing to Gratify the Nice and Unconcerned Reader; but Such as desire Wisely and Christianly to govern and Improve the Troubles of this Life, and to wait and prepare for the Felicities of a seperate and risen State may (I hope) here meet with some Assistance.

And it will sufficiently Apologize for my Complying with their Desires, who have

The Preface

have Requested me to make it Publick, I
Ballance all Uncharitable or Deserved
Censures, which it's Suppos'd; or Real
Defects may occasion. If it shall be a
Means to Revive or Confirm the Memory
of these Important Truths, in Those who
first heard them; to encrease the Faith
and Comfort of any true Christian, or
engage any to Repent and Believe in
Christ, to God's Glory and their own
Salvation.

God, who is Sovereign and Omnipotent,
sometimes Succeeds the most unlikely
Means and Instruments; and possibly may
by this Accomplish some or all the Ends
foremention'd, which I hope are truly
Mine.

Some Satisfaction also, I (though most
Unworthy) propose to my self, in being
added to the Number of God's Witnesses
to these Glorious Truths; and in giving
Publick Evidence against the Infidelity
and Impiety of the present Age: nor shall
I con-

The Preface

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I conceal my Ambition to perpetuate a Testimony for Christ to better times, which may speak when I shall be silent and taken some to Righteousness, when I shall sleep in the Dust.

I have in view also, to leave with those Friends to whom I am Personally known, and for whose Eternal Happiness, I am specially concern'd, some useful Means of it, and some real and lasting Evidence of my Respect unto them; which I most earnestly desire may be Blessed of God, and Improved by them, to a joyful Account both to Them and Me.

That Mournful Providence which occasion'd this Discourse, did, by the death and Interment of the De-
t Aug. 29. 1712. ceased in this Place || De-
|| Damon. termine me, (the most un-
fit of many) to this Service: And I could not refuse to loud a Call, to shew my just Respect to the Memory of the
Dead

Dead, and the Good of the Living, which
also I desire to *Extend and Perpetuate*, by
this Publication.

I am well assured that such Providen-
ces may *this way* be usefully Improved,
to teach Men the Voice of the Lord, and
more deeply Impress their affected minds
with their Duty and Interest, relating to
their Mortal and Eternal State.

See Mather's Hist. Discourses of this

N. Eng: B. 4, P. 192.

Willet's Synopsis Pa-

pimil, 2d Edit. Pl. 26.

M. B. 1: 101

Morte. P. 312.

Nature are warranted

by the General Rules

in Scripture, of speaking

Words in Season, divi-

ding the Word aright, and giving to eve-

ry one his Portion: And as they are

supported by as good Authority, so they may

be managed as Inoffensively as any other

Discourses, in which the General Rules

and Exhortations of the Word are ap-

ply'd to particular Cases.

As to the Character of the Deceased, all

who well knew her will acquit me of Flat-

tery

asty or Falshood, and those who *did not*,
are no fit Judges. It will be of more adv-
vantage to Imitate than Censure it as undue
to the Person, or Impracticable in its Jelf.

The inward Power of Religion is the
best Evidence of its Truth; and 'tis most
absurd for those that want that, to deny
or Ridicule it. Especially when by this
(as by many other Examples) they may
see not only what ought, but also what
hath been done.

I shall only add my hearty Prayers to
God for a Copious Effusion of his Grace
on such as shall Look into the following
Sermon: that whatever be the Motive of
it, the Effect may be Good. That they
may not only Read but Believe the truth,
Do the Work of a true Christian at pre-
sent, and Enjoy his Happiness at Death,
and in a Glorious Resurrection; that so
I may Promote the Common Salvation,
And therein approve my self to such their
Faithful and Real Servant.

John Hurrion.

(1)
I. THESS IV. 13 14.

But I would not have you to be Ignorant,
Brethren concerning them which are
Asleep, that Ye sorrow not even as others
which have no Hope.

For if we believe that Jesus died and
rose again, even so them also which sleep
in Jesus will God bring with Him.

GOD in his Wise and Sovereign Disposal,
has lately taken from us a very Useful
and desirable Person. This Change is
doubtless her Gain, but our unspeakable
Loss. She is enter'd into her Master's Joy; but
has left us in a State of Sorrow. Yet least we
should be Swallow'd up with over much sorrow, God
is pleas'd mercifully to Ballance our present Trou-
bles with our future Hopes, and to Sweeten our
bitter Sorrows with the Times of Refreshing from
Christ's Presence, when he shall come to be Glorify'd
in the Saints, and Admir'd in all them that believe.
A If

If in this Life only we had Hope in Christ, we were of all Men the most Miserable. But 'tis the Singular Excellency of the Christian Religion, that it gives a Happiness, which Death (the End of Happiness to all other Men) does but give the Christian an Entrance into, and the Grave prepares him for. With this Consideration the Apostle comforts and Supports the believing Thessalonians, Mourning over their Friends and Relations who slept in Jesus.

On a like sorrowful occasion, I shall (as I have been desired) a little at this time, insist on his Words, for the Instruction and Benefit of Survivors.

But I would not have you to be Ignorant Brethren, concerning them which are Asleep, that ye sorrow not even as others which have no Hope.

For if we believe that Jesus died, and rose again, even so them also, which sleep in Jesus will God bring with him.

These Words are a Gospel Lenitive for the bleeding wounds of Christians, made by the Loss of their dear Friends, who are gone to the Congregation of the Dead, to Sleep in Jesus, 'till the Morning of a Glorious Resurrection.

In the Words there are some things Implied, and some things Express'd.

The Words Imply.

I. That without a Gospel hope the sorrows of this Life will be Excessive and Insupportable. So they

they must be in the Death of our dearest Friends
or in the Prospect of our own, if we be destitute
of a Gospel hope, because, to the Infidels Appre-

Vid: Sen. Epist.

54. 63. 102 Pla-

ton, Apol. (Mi-

hi) 44. 47. Tusc

Quaest L. 1. P.

1053. 1167.

hension, there is at once a final
End † of the Deceased, without a
Possibility of a Re-enjoyment, and
how Intolerable must it be to
loose all Earthly good, and know
no better, to loose it not for a short
time only, but for ever. So those did whom the
Apostle in the Text means; and all others must
do, who are Destitute of the Christian hope.

The Heathens cut themselves, * pulled of their
hair, used the most bitter Lamentations, and some
of them killed themselves in their furious Passi-
ons and sorrows for their dead. And this is the
Foundation of that Prohibition, Ye are the Chil-
dren of the Lord your God, Ye shall
Deut. 14. 1. *not cut your selves, nor make any bald-
ness between your Eyes for the dead. i. e. You
shall not be guilty of such unnatural || Cruel-
ties, or give in to such despairing Sorrows as
the Heathens did, who had no Hope of a
Resurrection, or of a good one for themselves*

* *Unguibus ora Soror fadans ei Pectora pugnâ. Virg. Aeneid. L. 4.*

|| The Indian Women (at present) after Excessive Lamentations
some days for their Dead Husbands, throw themselves upon the
Funeral Pile, and are consum'd to Ashes with them. Frey's
Voyage to the Indies P. 145.

or their Friends, on which account their Sorrows were * Excessive and Insupportable.

II. The Words imply that *Christians themselves may be too Ignorant, or Forgetful of the Happy State of those who Sleep in Jesus.*

Strong Passions and a weak Faith, strong Impressions from sensitive Things and weak Ones from those Divine, Occasion these. The Thessalonians, whose Conversion had been so Eminent, were (as the Apostle intimates,) in Danger thereof (says he) *I would not have you be Ignorant concerning those that sleep in Jesus,*

The Things Expressed in the words are.

I. That *Saints are obnoxious to DEATH,* they Sleep in Jesus.

II. That their Death is a just ground of Sorrow.

III. That Our Sorrows should be regulated by our Christian Hope: a Hope of a Glorious Resurrection, built upon Christ's Death, Resurrection and coming again to Judgment: all which the Text mentions as the Foundations of it; and shall be consider'd (as the time will allow) in the Management of the following Observation from the Words.

* the Romans met at set times and made dreadful Out-cries over their Dead for 7 days before Burial. *Godw. Rom. Antiq. P. 77.*

That

That the Certain and Glorious Resurrection of Those who sleep in Jesus, shou'd Moderate and Allay the Sorrows of Surviving Friends who believe and Expect it.

I shall here

I. Consider the frail and mortal State of Christians.

II. shew that their Death is a just Ground of Sorrow.

III. That our Sorrows ought yet to be Regulated by our Christian Hopes.

IV. That the Certain, Present and future Happiness of Departed Saints, has much in it to Instruct and Comfort us in our Sorrows.

V. Apply it.

(I. Gen. Head.) To consider the frail and Mortal State of Christians.

The Text tells us that they sleep; that they sleep in Jesus, Your Fathers where are they? says the Prophet, they are fallen Asleep sayes the Apostle. The first Man Adam, the Righteous Abel, the Believing Abraham, the Meek Moses, the Strong Sampson, the Devout David, the Wise Solomon, the Holy Prophets, the Inspir'd Apostles, vast numbers of eminent succeeding Ministers and Christians; These, all These are fallen asleep: they are laid down in the Dust, The House appointed for all the Living.

Solomon

Solomon tells us, *that Death is the end of all men*, And God has said, *Dust thou art, and unto Dust thou shalt return*,

The best of Saints on Earth are *Sinful* and therefore *Mortal Creatures*. *Death entered by Sin*, and it passeth upon all because all have sinned. Christ indeed hath *Unstung*

Death to the Christians, but he has not *abolish'd* it. He has prepar'd the Grave for him, but he has not yet *destroyed* it. It is and it must till his second coming, be the sleeping place for all the Bodies of the Faithful Two or Three only excepted.

God sees it fit to melt down the Body to Purify it from its dross: that it may be form'd again in Strength and Glory, If *Natural* and *Sinful Infirmities*, make the Body such a Clog the few days we dwell in it on Earth: what a Clog would it be? must we in this *Circumstance* continue in it, to the day of Judgment. In *Tenderness* and *Mercy*, therefore as well as for other great and necessary Reasons, God lays it asleep in the Grave, 'till the Happy Morning of the Resurrection.

In short, did not Christians Sleep in Jesus, the *Perfection of Grace* would not be attain'd the *Promise of Heaven* fulfilled; The *Glory of the Resurrection* enjoy'd, the desires both of Christ and of Christians answer'd, seeing no man can see thee and Live let me Dye that I may see thee, says one: agreeable to that of the Apostle, *having a desire to depart*

* Cor: V. 8. *depart and to be with Christ which is far better.* * And again, willing rather to be absent from the Body, and present with the Lord, for weighty Reasons therefore, is the Shadow of Death upon our Eye-lids, and we have frequent Examples of Christians falling asleep in Jesus.

But I proceed to the

II Gen. Head. To shew that the Death of Christians is a just ground of Sorrow.

Mortality consider'd in Common, does affect Men, or should do so. * It is better to go to the House of Mourning, than to go to the House of Feasting; for that is the End of all Men, and the Living will lay it to his Heart. The Heart of the Wise is in the House of Mourning.

Christianity does not Destroy, but Regulate the Natural Affections, and Raile in us those that are Divine.

Abraham Mourn'd for Sarah, Joseph for Jacob, All Israel for Moses many Days, Devout Men carry'd Stephen to his Burial, and made great Lamentation. Paul was much concern'd for Sick Epaphroditus; And tells us his Death would have added sorrow to his Sorrow. And Philip. 2. 27. which is more than all, even Christ

himself wept over a Dead Lazarus. 'Tis not Patience but Stupidity, not to feel the Rod and Mourn under it. If her Father had but Spit in her

her Face, should she not be ashamed
 Seven Days? God reproves Indolence as a great Evil: the Righteous perisheth
 and no Man layeth it to Heart. And
 elsewhere complains, I have Smitten
 them but they have not grieved.

The Death of every good Person, is a Great
 and Publick Loss: And we must be very Insensible if we do not think so. To have no more
 the Assistance of such an ones Faith and Prayers,
 Charity, good Example and Service is a Loss not
 only to particular Persons and Families, but to
 the whole Church Militant, a Loss to Christs visible
 Interest in the World: And the Weakning
 and Declensions of that, may fill our Hearts and
 Mouths with David's Complaint. Help Lord,
 for the Godly Man ceaseth, for the
 Faithful fail from among the Children
 of Men, And the Grave cannot praise God, Death
 cannot Celebrate him, they that go down to the Pit
 cannot hope for his Truth (as Hezekiah Speaks)
 the Living the Living they shall Praise him. There
 are few indeed who have Religion at Heart, and
 are Zealous for the Glory of God: to have the
 small Number lessen'd, is therefore a Ground of
 great Sorrow.

And further as the Righteous are often taken
 from the Evil to come, so their Removal presages
 the Evil to be near Approaching.

Saints

Saints are as the *Foundation* of the World. they are the *Salt*, the *Light*, and *Bile* of the Earth, as the *Scripture* See Gen. 18. 32. *Isaiah* 65. 8. See Charnock Prov. 10. 1. 54. *Speaks*, *The Frame of Nature stands for their sakes*. And when they are all remov'd the Building shall fall. God's Removal of good Persons is always in *Love to them*, but yet 'tis oft times in *Anger against those who are left behind*.

On all these Accounts and many others the Death of Christians is a Ground of Sorrow. The Apostle in the Text does not forbid their Sorrowing, but Places it upon a right Foundation, and set's Christian Bounds unto it, he does not say you shall not Sorrow at all but *Sorrow not as others who have no Hope*.

And this is to be consider'd under the (III. Gen. Head.) *That a Christian's Sorrows ought to be Regulated by a Christian Hope*.

Hearthen for the most Part have no Expectation of a Resurrection, only those in Christ can expect a happy one; or Allay their parting Sorrows with the Prospect of re-enjoying their Friends with Comfort. But this all true Christians

† The Prophet was look'd upon to be as great a Defender to Israel as all their Armed Force; And therefore at his Translation his Successor cry'd, *the Chariot of Israel and the Horse Men thereof*. 2 Kings. 3. 12.

are taught

ought to expect, and therefore they should set Bounds to their Sorrows, and not run into the Sinful and Scandalous Excesses of other Men. *They that weep should be as tho' they wept not; for the time is short.* We shall

1 Cor. 7. 30. soon be gone hence, and Death and the Resurrection will make up all a Christian's Losses and dry up all his Sorrows, And the fore-thoughts of this should abate his Tears.

We *indulge* our Sorrows too much, when they raise in us hard Thoughts of God, when they *Exasperate* us against him, instead of humbling us before him, when they cause us not only to complain to God, but to complain of him.

Our Sorrows proceed too far, when they weaken our hands in Duty. when they to enfeeble the body or mind, as render us incapable of the service of the present time, which they often do.

Wordly Sorrow worketh Death. If our 2 Cor. 7. 10. Hearts are with our Dead Friends, when they should be with the Living God; if our Sorrows are vented upon our own Losses, which should be spent upon our Sins, then are they irregular and sinful.

When they shut up our *Hearts* from *Thankfulness*, then are they unworthy of our Christian hope; When we reckon all Mercies as nothing, because God takes one that we vehemently affected. When our Gratitude dies or sleeps with our

our darling enjoyment, and our Tears blind our Eyes to all our other Mercies, and quench the Flame of Praise; when 'tis thus, our Sorrows are not according to the Duty and Hope of a Christian.

When our Sorrows shut our Eyes and Ears against future Counsel and Comfort, when with Rachel we are Inconsoable, and over-look the future Blessedness, as if that were no Ballance to present Troubles, then we sorrow as Heathens; then our Sorrows are unwarrantable.

This is very *Evil in it self*, and unworthy of our Christian Profession, for 'tis a *Reflection* either upon God, as if he had made no better Provision for the Saints than for the Wicked; as if our Friends ceas'd to be, when they die; and their Goodness and Happiness were lost instead of being perfect.

Or 'tis a *Reflection upon our selves*, as if we prefer'd our own Interest to that of our Friends, And would rather have them want the Joys of Heaven, than we shou'd want their Company on Earth.

Or 'tis a *Reflection upon the Wisdom and goodness and Providence of God*; as if all things did not Work together for good to those that love him.

Or 'tis a *Reflection upon Christ's Power & or Promise*; as if he either wou'd not Or cou'd not,

† Christ comforted *Martha* with the Assurance that her Brother should Rise again. John 11. 23.

bri g

living with Him those Saints who sleep, and that in a better State than that in which they left us.

Christians therefore should not Sorrow as others who have no Hope, lest we shou'd cause the World to think, we distrust our own Hopes, or Hope for nothing better than they do.

But to prevent any such Suspensions let us under the

IV. (Gen. Head.) Consider the substantial Reasons of allaying our Sorrows for departed Christians; taken both from their present and future Happiness.

Which Happiness appears in that their death is but a Sleep, a Sleep only of the Body, of the Body only for a time; after which it shall awake again, and be re-united to its Soul and Friends in the highest Happiness.

I. The Christians Death is but a Sleep.

Our Friend Lazarus sleepeth, says our Saviour,

The Context tells us, that he had been dead four days. Christ has taken away the Sting and the Curse of death; and now a Christians body may sleep as safely in the grave as Death, as upon a bed in the time of Life.

The Metaphor which the Holy Ghost has cho-

|| Jesus Dy'd, the Saints slep in him. He Sustain'd Death with all its Terrors, that it might be a Calm Sleep to his People. Dr. Bates Fol. 2. 426.

ten to make use of here, does represent and suggest, several very comfortable things unto us.

Sleep is designed for weary bodies, that need rest.

Eccl. 5. 12. and in the labouring Man Sleep is

very sweet. So the Christians body tired

out with Infirmities, Sins and Sorrows (in this

vain World) may welcome its bed of dust, where

the weary are at rest, and the Wicked cease from

troubling.

Sleep is (in some sense) a State of Forgetfulness.

Men then not only cease from the Labours of

the day, but mostly forget the Sorrows of it.

So in death we no more remember the troubles

of Life. And in this sense Solomon

Eccl. 9. 5; 6. says, The dead know not any thing,

nor have any Portion in any thing done under the

Sun.

Again, Sleep passeth away many a cold, dark,

and uncomfortable Night. So the Saints are oft-

en taken from such evils to come, as their ten-

der Hearts could hardly have born, had they li-

ved to have seen or felt them. From henceforth

saith the Spirit, write, Blessed are the

Rev. 14. 13. dead that die in the Lord, they Rest

from their Labours, and their Works shall follow

them.

Those that sleep in Jesus, lye safe from furious

and blood-thirsty Men, while living Christians stand

exposed to their Cruelty. In this sense, 'tis said,

Weep

Jer. 22. 10. Weep ye not for the Dead, neither be-
 moan him; but weep sore for him that
 goeth away, for he shall return no more, nor see
 his Native Country. i. e. the misery of the Cap-
 tivity shall be such, as they will be happy that
 shall be taken out of the way and lodg'd in the
 Grave before it comes.

Also Sleep is design'd to Comfort and Refresh
 the Spirits, The Christian's Body is Sown in Weak-
 ness but it shall be raised in Power, *Awake and*
Sing ye that dwell in the Dust says the Prophet;
Isaiah 26. 19. with what Transports of Joy will the
 Glorify'd Soul and Body be re-es-
 pous'd, when their Matriage shall be Celebrated in
 the presence of the Lamb, and the blessed Assem-
 bly of all the Saints.

They shall no more complain of the *lowness*
 of their Spirits, the *faintness* of their Hearts, no
 more of any *Weakness* or *Weariness* whatsoever;
 their rest in the Grave shall be sufficient to make
 them vigorous and active to all Eternity.

Also in Sleep the *Union holds* between Soul
 and Body; In Death the *Union holds* between
 Christ and the Christian, even his Body. The
Person dies in the Lord, and the *Body* Sleeps
 in Jesus. Christ looks upon the Christians

Dust as his own, and as such
 * *1. Cor. XV. 22. 23.* he will recollect and quicken
 it again. * For as in Adam all dye, even so in
 Christ

Christ shall all be made alive; But every Man in his own Order, Christ the First Fruits afterward they that are Christ's at his coming, they that are Christ's shall be made alive: the Apostle here is speaking of the Resurrection, and consequently of the Bodies of the Saints, they are said to be his, and they shall be † made alive in the Order he has appointed.

Now forasmuch as the Curse and Sting are taken away from the Death of Christians; seeing 'tis such a sleep as gives them *Rest from the Labours and Sorrows of Life*, wherein they forget the Troubles they have gone through; And pass away many a dark, cold and uncomfortable Night, a sleep which will refresh their Spirits, and make them vigorous in the Resurrection. A Sleep which though it dissolves the Union between Soul and Body, *breaks not the Union between Christ and them*; On these Accounts we shou'd moderate our Sorrows for those that sleep in Jesus.

II. To the Christian, Death is a sleep only of the Body.

The Soul is in Paradise before the Body is in

† If there be no Resurrection. 'tis either because God will not, or because he cannot effect it. If he can and will not, He is not Just and Good: If he cannot he is not Perfect. But he who cou'd Create us out of nothing, can Raise up the Body out of the Dust. vid. Iran: de Resurrect: Lib. 5.

the

the Grave, the Eyes of the Christians mind are opened in Glory, as soon as the Eyes of his Body are closed on Earth. *Who died for us that whether we wake or sleep we should live together with him.* But how can we live with him while we sleep, seeing by sleep is meant Death, unless (as he intends) the Soul lives with him in Heaven, whilst the Body Sleeps in the Grave. Before the Resurrection, as well as after, we shall live with Christ *whether we wake or Sleep (saith the Apostle) we shall live together with him.*

The Death of the Body, shall not prevent the Life of the Soul in Glory.

Having a desire to depart, and to be with Christ which is far better, we know that if the *Philip 1. 23.* Earthly Tabernacle of this Body be dissolved, we have a House of God, not made with Hands, Eternal in the Heavens. When our Souls put off the present Tabernacle, they shall enter into a better with God above.

And if we Love our dying Christian Friends, we shon'd rejoyce because they go to their Heavenly Father, and in that Instant drop all their

Tho' the Body dies the Man dies not. The Soul makes but a Transition from her Life in the Body to a Life in Heaven;
Judge Hales's Contemplations Page 11. 12;

Sins

Sins and Sorrows, and behold God's Face in Righteousness, amidst the Blessed Assembly of Saints and Angels: *A happiness* that they have long been aspiring to, amidst Ten Thousand Fears, Temptations, Prayers and Tears.

How should it quiet us, that Death gives them the *End of their Faith* and Warfare, in the *immediate Salvation* of their Souls. "A King from Heaven (saith one) has sent for thy Friend, and what an honour is it to thee, that Christ Flavel. "has taken him out of thy Bosom, and laid him in his own.

When the Christian dies, he does not *wholly* dye. * 'Tis only the more *Ignoble Part*: For as Christ said to one upon the Cross, *This day shalt thou be with me in Paradise*; so the Soul of a Christian no sooner leaves the Body, but 'tis with Christ in Glory. This then should qualify our Grief, and restrain our Sorrows.

III. Even the Bodies of Christians, sleep but for a time: they shall awake again. *Whoever loveth and believeth in me, (saith Christ)*

* Reges de Idolaria L. 1 Cap.

B

shall

John vi. 26. *shall never dye.* *shall*
not dye, eternally, for Ever, or
 Vid. Dr. Ham- *to endless Ages. So no one shall*
 mond & Piscar *die, that believes in Christ: for his*
Body shall revive again, and Live
for ever, I know (says Job.) that my Redeemer

liveth; and though after my Skin
 Job. 19, 25. 26. *Worms destroy this Body, yet in*
my flesh shall I see God, And
with these Eyes shall I behold Him, and not A-
nother for me.

The Resurrection is asserted and explain'd at
 large in the 1. Cor. 15. Ch. and recommended
 in my Text to the Faith of the Thessalonians:
Those that sleep in Jesus will God bring with him:
 which he proves to them by very great and unde-
 niable Arguments.

I. Because Christ dyed for this End.
If we believe that Jesus died, then those that
sleep in Jesus shall he bring with him, He died for
us (Says the Apostle) that whether we wake or sleep,
we should live together with him.

1, Thess. 5. 10. According to the Declaration of
 Christ by the Prophet; I will
 Hosea 12. 14. *ransom them from the Power of*

† Christ the First-born from the Dead, as Head of the
 Faithful will dispense Immortality to the whole Family
 Co. 1 18.

the Grave, I will redeem them from Death: O Death, I will be thy Plagues: O Grave, I will be thy Destruction: Repentance shall be hid from mine Eyes. Christ purchas'd the Saints Resurrection by the Price of his Blood; and he will effect it by the Power of his God head. † And Repentance shall be hid from his Eyes i. e. he will never change his mind and Purpose. †

And that

II. Because he not only dy'd, but rose again. Christ's Resurrection shew's the Possibility of a Resurrection in General. And tho' we can't solve

† When things have passed under the greatest Changes, there remains matter capable of various Forms. Who shall say that God knows not where to find the Parts of the Humane Body; or that he is not able to Recollect them: when we see that a Chymist can separate into their several sorts, Things most mixed together. *Gregor. De Veritate Relig. Chr.* Pag. 68. 69.

‡ Far be it from God to leave to Eternal Death, that Body which was the Work of his Hands, the Object of his Care, The Temple of his Spirit, The Chief of his Works, the Heir of his Bounty, and the Instrument of his Publick Worship and Service; One Body shall not do the Work and another receive the Reward. The Body therefore shall be the same for Substance tho' not for Qualities. *Tertull. de Resurrect. Ch. IV.*

all the Difficulties which attend it, † yet we have Reason to believe that *it is possible*, because it has been *Fact*. † See Charnock *Attr. P 485-489*. And *Christ's* Resurrection does confirm the certainty of the *Christians* Resurrection in Particular, for *Christ* Rose as the *First-Fruits* in order to a Glorious Harvest.

In Christ (Says the Apostle)
 1. Cor. 15. 20. *shall all be made alive*. Every
 22. 23. Man in his own Order, *Christ*
 the first Fruits, and Afterward
 they that are *Christ's* at his Coming: *Christ's*
Resurrection was the Pledge and Earnest of *Ours*:
 therefore we are said to be raised
 Ephes. 2. 6. *with him*.

Christ being risen, the Dead are in his Power,
 the Keys both of Hell and Death are in his Hand.
 I am he (saith *Christ*) that was Dead and am
 alive, and behold I live for evermore,
 Rev 1. 18. And have the Keys of Hell and
 Death. therefore he saith, *I am the*
Resurrection and the Life, He that believeth in
 me, tho he were dead, yet shall he live.

So that we may have a Well-grounded Hope
 of the *Christians* Resurrection, as built upon the
 Resurrection of *Christ*.

III. The saints sleep in Jesus and therefore they shall awake again.

The Union remains between Christ and both Parts of a Believer, even while the One part is in Heaven and the other in the Grave. As in unsheathing a Sword, the Scabbard and Sword are really separated from one another, but neither from him that parts them. || By Virtue of this Union therefore the Bodies of the Saints shall rise again, for the Living Head will diffuse Life thro' all it's Members. But if the Spirit of him that raised up Jesus from the Dead dwelt in you (i. e. if you be united to Christ) he that raised up Christ from the dead shall also quicken your Mortal Bodies by his Spirit that dwelleth in you. Such as have Union with Christ by Faith now, shall have a Happy Resurrection from the Grave, by Christ's Power, hereafter.

Not only in Death, but even after Death this Union holds, the Saints are said to Sleep in Jesus, that Part of the Saints which is capable of Sleep, is not capable of Separation from Christ. Case's Mount Pisgah Part I. P. 38.

|| Their very Dust is Gods, and the Grave cannot Ret the Bond of the Covenant, Lu ke XX. 37 & 8. Flav. I. Vol. P. 340.

The

IV. The Text also hints at another Argument, upon which we may build the Hope of the Resurrection: And that is Christ's Second Coming, or descending at the last Day. Those that sleep in Jesus, shall God bring with Him. Christ shall surely come to raise the Dead, as in Thess. 4. 16. we read very particularly in the Verses following the Text, the Arch-Angel shall descend and the Trump of God shall sound and the dead in Christ shall rise first. (1 Cor. 15. 52.) before those that are the living and changed, ascending up into the Air, and then they shall go up in a Body together, to be for ever with the Lord, for those that sleep in Jesus, will God bring with him, when the Saviour comes from Heaven to change our vile Bodies, and Philip 3. 21. make them like to his own Glorious Body. And thus we have a happy Resurrection from the Grave, by Christ.

These are the firm Foundations lay'd in the Text, on which we may build the Hope of the Christians happy Resurrection. And this should qualify our Sorrow for the losing of them out of this World.

And the rather because,

IV. The Souls and Bodies of the Saints Re-united, shall meet their Friends in the highest Happiness.

Happiness. Let us consider this a little distinctly:

1. The Re-union will be happy, *as to the Souls and Bodies themselves.* The Soul has an inbred Inclination to live in and with the Body, 'tis willing to leave it only by Comparison, willing rather to be absent from the Body, and present with the Lord. 2 Cor. 5. 8. Rather than not be rid of Sin, rather than not to be with Christ, we would leave the Body: But if it could be, we would choose to go Soul and Body to Heaven at once, and suffer no Separation. Job shews how much his Soul was set upon the Re-enjoyment of his Body at the Resurrection, when he says, *All the*

He must rather be understood to speak of the Re-union than of Death. (as his words are commonly mistaken.) He puts the Question, *if a Man die shall he live again?* and Answers it, *all the days of my appointed Time.* i. e. of that time appointed which he had mention'd before; when God should revive Him out of the Dust, when the Corruption, of a leathsome Grave should be exchanging'd for immortal Glory. *Mr. Hall's Exposition of the Righteous P. 210 211. 212.*

God first advances the Inhabitant then repairs the Habitation; first he unites the Soul more closely to himself, and afterwards the Body to the Soul: This is that admirable Change which Job says he would wait for all the Days of his appointed time i. e. of his Continuance in the State of the Dead. *Crusb.*

See also Mr. Flavel, Vol. I. P. 166. And Abbot's Paraphrase upon the Place, to the same Sense.

Hay

days of my appointed time will I
 Job 14. 14. wait till my Change come. || If a
 Man dye, (says he) shall he Live
 again? i. e. he certainly shall: ¶ and I will wait
 for this happy time all the Days that God has
 appointed me, to leave my dust in the Grave,
 till it shall be quickned again in the Resurrecti-
 on. This is (in my Opinion) the most natu-
 ral sense of the Text.

And if the *Soul* has such an *Inclination* to re-
 espouse its *Body*, how joyfull will the Meeting
 be? when guilty Fears and unruly Passions shall
 have no place in the *Soul*, nor Pains or Sickness
 in the *Body*; when the *Flesh* shall no more lust
 against the *Spirit*, nor the *Spirit* against the *Flesh*.

O how will the Believer wonder at himself,
 when both parts shall be so perfectly freed from the
 Bondage of Corruption! when the *Body* that was
 laid aside in Impurity, shall come back in Glory;
 when it shall have Eyes that can Ever look and

|| i. e. I believe I shall live again in the World to
 come; and do therefore wait in Faith till that Change
 shall come. *Caryl. in Loc.*

¶ An Interrogation in Scripture without the Negative Particle is in-
 deed often to be taken Negatively, yet sometimes
 * *Vid. Glassii* it is to be understood affirmatively, (as 1. Sam.
Philolog; de 2. 27 28. Jer: 31. 20. And elsewhere) * *Merc-*
Interrog: cer † Interprets it Affirmatively. Shall he live a-
 † *Tantum opus* gain? i. e. He shall, and it is wonderful that he
Admiratur should.

non negat.

nor

not fail! A Tongue that can Ever Sing, and not be weary! when all its Members shall ever serve God without Weakness, tho' void of those Helps which can now hardly Support it.

It shall Sleep no more, it has slept enough in the Grave at once: It shall need Food, or Raiment, or Clothing no more for ever. The Re-espousal of such a Body, will be the Gladness of the Soul indeed.

And this Joy shall ever last. They shall converse together without any Fears, or Fears of Parting any more for ever.

O Happy Couple! the One so like the Other, and both so like Christ. they had Fasted and fought together on Earth; and now they shall feast and sing together above: they shall bath Themselves in Bliss and Happiness; the Happiness of an Everlasting Day.

† Isa. 26. 19. Awake and sing ye that dwell in the Dust. The Words extend to the Resurrection of the dead, and are so interpreted by the Ancients. The Saints shall go out of their Graves (as the Israelites out of the Red-Sea) with Victory and Triumph over Death and Hell, and shall sing the song of Moses and the Lamb. Dr. Edm. Reynolds in Loc.

that Person and that for ever (to allude to that of the Apostle, he therefore departed for a Season, that thou shouldst receive him for ever.

So that If we consider the Circumstance of Soul and Body when they meet in the Resurrection, it will be a *Happy time*.

II. The Christian's Happiness in his risen State, will be manifest and perfected, in his *Company and Employment*.

We shall be with Christ; to see, Love, and Praise him for ever. According to Christ's own Prayer, Father I will that They, whom thou hast given me, may be with me where I am, that they may behold my Glory.

John 17. 24. And Christ shall hereafter appear in the Glory of his Father. Matt. 6. 27. And the Scripture describing Christ's Glory, tells us, that his Countenance was as the Sun Rev. 1. 16. Shinerh in his Strength; Well then might Job's Heart be so set upon

|| If the Resurrection shall take away all Death, it shall take it away from all Parts. The Body shall Arise, all, the same, and Perfect. Terent. de Resurrect. c. 4: the

the sight of such a Glorious Redeemer; Who should
 stand upon the Earth at the La-
 Job. 19. 25. 27. ter Day; whom he should behold
 with his own Eyes and not ano-
 ther for Him

How happy will it be to live eternally with
 so Glorious a Person, who is so infinitely
 and shall then be so perfectly beloved of us:
 A Person whose Presence shall have such an In-
 fluence upon us, and give us Joy that shall ne-
 ver fail, and yet never Cloy or tire us.

How may the Christian in that Day break
 out into such a Triumph as this

"O Happy Time! Now, now I see my Saviour
 "our as he is; and the sight has made me like
 "Him. How pleasant is full Vision, full Vision
 "to a full and perfect Man. I am now no longer
 "happy by Halves: Some time since One part
 "was putrifying in the Grave, while my Other
 "was praising God above. But now my Body
 "has shaken off its long sleep. The Day breaks,
 "the Shadows are fled away, the Sun of Righteous-
 "ness is risen, 'tis and ever will be a Day with-
 "out Clouds unto me. I see his Face,
 "and there shall be no Night here, or
 "need of a Candle neither Light of the Sun;

Rev. 4. 9. "for the Lord giveth me Light,
and I shall be happy for ever and
ever."

How Blessed will such a Person be!

Also The Company of the Saints will be a part
of their Happiness at that Day.

When the Nations of the Righteous shall
spring up from their dusty Beds, to see and
serve and Praise God together, in the sweetest
Consort and Harmony that ever was.

Wee (saith the Apostle) shall meet the Lord
in the Air, and so shall Wee ever be with the
Lord, not only this or that single Christian,
but all in a Body, all together.

They that have Pray'd and Sorrowed toge-
ther on Earth, shall Sing and Praise together a-
bove. And if their Society was Pleasant on
Earth, it shall be much more so in Heaven,
when all the Springs of Joy shall be open and
all the Allays and Obstructions of it removed
both from us and from them forever.

And tho We shall know them no more after
the Flesh, or in any Carnal Relation or Endear-
ments; Yet 'tis highly Probable that We shall
know

know that they have been in such a Relation to us
and Remember the Good we have done to them
and received from them with great Joy. The
Apostle expected that the The-
I, Thess. II. 19. 20. *Salonians* should be his Joy
and Crown of Rejoycing in the
Day of the Lord Jesus.

Surely the Joy of such a Meeting will more
than Recompence our Sorrows in parting with
them at present, for then they will be better
Company than ever they were on Earth, and
We shall be more fit to take in the Pleasures
of it, and make suitable Returns.

And there shall be no Fears of parting, to
lessen the Satisfaction of this Society, as they
oft-times did on Earth, for when we meet there
We shall part no more, but be ever with the
Lord, and with one another.

* Death shall abate nothing of our Natural Facul-
ties: what we once knew we shall know better. As
we shall perfectly love God and the Saints in him
so we shall know both. The knowing them to be
Saints, will engage our Love; and it will be an Ad-
dition to our Happiness to know that they were once ours.
Hall's Invis. World Part 2d. Sect: 5.

His Life is not lost but exchang'd for a better,
Let us wait a little, and we shall again be with him we
so much desire. Basil, Orat. de Morte P 301.

Let

Let not Christians then Sorrow for departed
 Friends as without Hope; but rather let us com-
 fort one another with these Words.

V. The Application,

I. Is this Doctrine true, then why should Death
 be Terrible to any True Christians? If we be
 such, when our Bodys Sleep in the Dust our
 Souls shall live with God, and the Body's lying
 down in the Dust, will be but a nearer Step to
 our Divine and Immortal Life. Christians there-
 fore may see the Apostle's Triumph: O Death
 where is thy Sting? O Grave where is thy Victory?
 Thanks be to God who giveth us the Victory thro'
 Jesus Christ.

Such a Hope and Temper of Mind as this,
 is peculiarly Seasonable in these times of Trouble
 and Mortality. And we ought to be thus pre-
 pared * to receive the Messenger Death when-
 ever God shall send him.

II. Learn, that Christians may and ought to look
 with confidence on the future Blessedness.

* Let him fear to Die, who would not go to
 Christ. In vain do we Pray that the Kingdom of Hea-
 ven may come, if we be so fond of our Earthly Capi-
 vity. Cypr: de Mortalitate. I would

I would not have you be ignorant concerning them that are asleep (says the Apostle.) We believe that Jesus dyed and rose again, even so them also which sleep in Jesus, God will bring with Him. We look for the Saviour (says the Apostle) who shall change our vile Bodies, and make them like his Glorious Body.

IN. Shall the Bodies of the Saints be thus restored: and made Happy hereafter, when we see Christians fear them that can only kill the Body and can do no more.

Let them not fear them excessively, so as to deny their Lord, and quit his Service, Mat. 23. 28. and fear not them which kill the Body but are not able to kill the Soul. But rather fear Him, who is able to destroy both Soul and Body in Hell.

Christ can and he Will quicken the Body again. When Men have done their worst unto it. This is the will of my Father (says he)

John 6. 36. that of all that He has given me, I should lose nothing; but should raise it up again at the last Day.

* See Dr. Hammond's Reasonableness of the Christian Religion. P. 159. 160. IV. Let

gning IV. Let Christians employ their Bodies for Christ, while they have them. Glorify the Lord of new men's sin your Bodies, (saith the Apostle Col. 3. 23. 24. 25.) and in your Spirits which are not to be sold for this. We can never serve him too much with our Bodies, who will put such a Glory upon them.

V. Let poor Sinners be persuaded to seek an Interest in Christ, and lay hold on the hope that is set before them. O flee for Refuge to the Lord Jesus, and then there will be that strong Consolation for you, which the happy Resurrection will afford. The Expectation of the Wicked shall perish; but the hope of the Righteous shall be gladness. 'Tis more like or else more than possible that wicked Men may have an ill-grounded Hope; they may expect to be happy with Christ when they die, and to have a glorious Resurrection: but Christ assures us, that if we do not believe in him, we shall not see Life, but the Wrath of God will abide upon us.

¶ Were the Happiness of the next World as closely apprehended as the Felicities of this, it were a Martyrdom to Live: And unto such as consider none hereafter, it must be more than death to die. Dr. Bramhall of Uxbridge, P. 64.

If we live and die destitute of such a Faith as
 Purifies the Heart and Works by Love: then in-
 deed we must Sorrow without hope for ever.

The State of the Dead and the Resurrection have
 been now set before you. Let the Poor Sinner
 put this Question to himself; what and where must
 I be, when God does these things? without Holie-
 nels, without Christ, there is no life, no Happi-
 ness to me, without Holiness no Man shall see the
 Lord. He that hath not the Sun hath
 Heb. 12: 14. not Life. ("Say thus with thy Self,
 in John 3: 18. If I die in this State wherein I now
 am, what can I expect; but that
 " my Body Steeps in the Dust; my Soul
 " must awake in Torments; And with what Sorrow
 " so ever they shall be rent asunder at Death;
 " they will have a more sorrowful Meeting) at
 the Resurrection.

To the Anguish of the mind, shall then be ad-
 ded that of the Body; and the miserable Crea-

He whole Soul doth not die to this World, and
 begin to be conform'd to the Truth, shall by the death
 of the Body be drawn into a Death more heavy;
 and shall revive again, not to the Communion of the
 Celestial Felicity, but to endure the most dreadful
 Torments. August. de Doct. Christiana.

ture shall no longer *Read* but *feel* the *destruction* of *soul* and *body* in *Hell* for ever, where the *soul* will be in its *body*, as the *Worm* in the *Log*, where it must *burn* and *cry* for ever.

Better thou hadst *never* been, than to be ever *thus*. Thy *Body* had better never rise again, than be reviv'd † to such *shame* and *torment*.

Also if you die *Christless*, what can you expect from your *dead* *Friends* at the *Resurrection*? In time of *Life* (it may be) you had *Idoliz'd* them, you had summ'd up all your *Hopes* and *Happiness* in them; and therefore you parted with them at *Death* with much *bitterness*; but how will you *meet* with them again?

If they be *good* *Persons*, how great will your *Confusion* be, to find them at *Christ's* *Right* *hand*, and your selves at *his* *Left*; to see them *cloth'd* with *Glory*, while you are *cover'd* with

† Wicked Men shall Live again, that they may die again, they shall rise, that they may fall with the greater weight: They shall come from a *Prison* to a *Furnace*. *Dr. Edw Reynolds.*

Many that fear'd to die, shall groan that they can die but once. The dismal State is the second and living death. *Dr. Brown of Urns. P. 81.*

Shame.

Shame: To see them go away with Christ into Life, while you are plunged into the Lake of Fire with the Devil and his Angels.

And how much more terrible will it be, to be thus separated from them in the day of Judgment, than was the former parting at the day of Death.

But if you meet your *Friends wicked and miserable*, like your selves, how bitter will your *Society* be? when you shall curse and burn and howl together † for ever.

O what a dreadful Scene of things will this be! Consider it in time, and make it your main bu-

† If there be any Impressions of Tenderness and kindness left in damned Souls, the Misery of those that have been dear and delightfull to them, will aggravate their own. The sight of those they have Sinn'd with, will be a Revival of their own Guilt. They will cry out of them as the Murderers of their Souls; who have been the Patrons and Abettors of their Sins: And these mutual Reproaches and Invectives, will be the dismal Employment of their Eternity. What Job complain'd of (*Ch: 19. 30.*) the Damned might be thankfull for, if God Wou'd put their Brethren and Acquaintance far from them. No Solitude on Earth so sad, as their Society in Hell. *Craſo's Serm. on Luke 16. 27. 28.*

finest

liness to get an Interest in Christ. There is no
 Rom. 8. 1. *Condemnation to them that are in*
 Christ Jesus. But if you want this
 Job 20. 11. then your Sins shall lye down with
 you in the Dust, and revive with
 you in the Resurrection.

Daily Examples shew that you must die, and
 the Scriptures inform you how miserable you must
 be, if you die Christless. Mind then what Christ
 tells you, *I am the Resurrection and the Life,*
 John 11. 25, 26. *he were dead, yet shall he Live,*
And whosoever Liveth and Be-
lieveth in me, shall never die.

Here is the great and the only Remedy for you
 in the present dismal Prospect, unless you give
 up your Selves to Christ, to be Justify'd by his
 Righteousness: to be Sanctify'd by his Spirit and
 to be Govern'd by his Laws, you can never rise to
 Life and Happiness.

|| 'Tis a Hyperbolical Strain, noting that Sin will
 never leave the Wicked Man; neither alive nor Dead:
 neither in this World nor in that to come: unless a
 Man dies to Sin before he dyeth, his Sins will Live with
 him when he is dead. The Sins of Believers go to the
 Grave before them but the Sins of Unbelievers go to
 the Grave with them. Caryl in Loc: in Hell.

Oh then remain no longer without hope, nor deceive yourselves with a false one. A good hope is a Reasonable hope; a Gracious Hope; and a Purifying Hope.

'Tis a Reasonable hope: 'tis built upon Scripture Evidence, that the

1. Pet. 3. 15. Grace of God is in You. Be ready to render a Reason of the Hope that is in You.

And a good Hope is thro' Grace. It can't be a Reasonable, Hope if it be not a Gracious Hope.

2 Thess. 2. 16. If you be not born of God in this World, there is no Reason to expect you shall live

John. 3. 3. with him in Another. except a Man be born, again he cannot see

the Kingdom of God.

And Your's is not a Gracious Hope, if it be not a Purifying Hope. He that

1. John 3. 3. hath this Hope in him Purifyeth himself, even as he is Pure.

God has wisely order'd it, that the hope of Heaven should make Christians Zealous, to be fit for Heaven.

The Purity and Happiness which they expect there, Engage Them what they can, to conform to the Disposition of the Company, and to fit themselves for the Employment of the Place. Con-

Consider, Sinner, is thy hope such a hope as this?
 If thou art without Christ, art thou
 Ephes. 2. 12. not without Hope in God's Account,
 And were it not better for thee to
 have no Hope than a False one?

Lay aside then *Presumption* and *Delusions*, and
 set thy self, now, about the great Work in good
 Earnest. There is a very fair Opportunity before
 You. God is in Christ Reconciling
 2. Cor. 5. 19. the World unto Himself. There
 Heb. 7. 25. is a Saviour propos'd, who is able
 John 6. 37. to save you to the Uttermost. And
 not only able, but willing also. For he has said
 he will cast out none that come.

Remember, your Work is great, and of the last
 Importance to You. Tho' your present Sorrows are
 Short liv'd, yet those hereafter will be Eternal.
 If you once be Plung'd into the Lake of Fire,
 you shall never get out thence. Death is hast-
 ening upon you, and how soon it may seize you,
 you know not. This may be the last Warning
 some of you may have. To day
 Heb. 3. 16. therefore, while it is called to day,
 hear his Voice, and harden not your
 Hearts.

Hearken to the Voice of Providence, to the
 Voice of Conscience, to the Voice of the Word,
 and

and open now the Everlasting Doors of your Souls to Christ, that the Prince of Peace, the Saviour may enter in.

But the effecting of this Work belongs to God, and to him I must leave it.

VI. *Let Christians live upon, and live up to their Christian Hope. Let us do so in our particular Sorrows, and in our General Course.*

And this speaks particularly to those, from whom God has lately taken a very valuable Friend and Relation. She sleeps in Jesus, but Christ will bring her with him. She has left us the grounds of hope for her, it they may be improv'd by the Grace of Hope in us.

For the Conviction of Sinners, the Imitation of Saints, the Praise † of the Grace of God, and the Comfort of Mourning Friends, I shall (with all Truth and Brevity) give some Account of the Person deceased.

† All Gods Works shall Praise him (Psa. 145 10)
And why should his New Creation Work (which is the chief of all) be neglected : Especially when we are required to Mark the Perfect Man. (Psa 37 37.)
And are told, that The Righteous shall be had in Everlasting Remembrance Psa. 112. 6.

" God favour'd her with an *Early Conversion*
 " and then he knew the *kindness of her Youth,*
 " and the *Love of her Esponsals,* which God re-
 " turn'd in Days of Peace and Joy and Commu-
 " nion with himself. This made her contemn
 " this World, and long for Heaven.

" But, being thus Rooted and Grounded in
 " Love, God thought fit in the latter part of
 " her Life, to exercise her with many *Troubles,*
 " *Doubts and Fears:* under all which she fol-
 " low'd the Lord with an *invincible Faith and*
 " *Patience,* and a Love which many waters could
 " not Quench.

" Her Diligence in attending upon God in Pub-
 " lick and Private, was very Remarkable, tho'
 " under much weakness of Body, and Trouble
 " of Mind. With Job she resolv'd that though
 " God did slay her, she would put her Trust in
 " him.

" She was very careful to discharge her Rela-
 " tive Duties; and did it with that *Humility*
 " and *Chearfulness,* that Love and Goodness,
 " which had in them a *Tincture and Imitation of*
 " *Christ's Spirit and Disposition.*

" In her last Illness God was eminently present
 " with her, and gave her singular *Patience and*
 " *Refuge.*

Resignation, He filled her with joy and peace
 in believing. She reflected with comfort up-
 on her Youth and Riper Years. The Hope
 set before the Christian, and the strong Con-
 solation (in God's Oath and Promise) for such
 as lay hold upon it, were what she much

thought of and delighted in, and
 therefore would have that Chap-
 ter which gives an Account of
 these things read unto her.

She took a peculiar Pleasure also, in that

Chapter of the Epistle to the Ephesians, which

gives us an account of our Salvation by Grace,

and particularly of the Grace of God in the

Work of Conversion. And in that 1. Pet. 2 Ch:

which declares the Preciousness of Christ, who.

she said, was now more Precious to Her than ever,

How sad (said she) would it be to go from

a Burning Fever to a Burning Lake: But Bless-

ed be God, that is not my Case. God has giv-

en me good Hope thro Grace. I know in whom

I have Believed.

Visiting Her the Night before she Died, I

found Her in a very Heavenly Frame. She told

me, with great Thankfulness and Wonder, that

tho in the time of Her Health, She had walked

so much in the Dark, yet, since Her Illness, she

had

“*had not had one Cloud.* And that God was ve-
 “*ry Good to Her*, that now she was depriv’d of
 “*Counsel and Comfort from Her*
 “*nearest Relation* * He was
 “*pleas’d to Communicate them*
 “*more immediately from Himself.*

And thus, as *Her Way was Uprightness* † so
 her *End was Peace.* She has finish’d her Course
 with Joy.

And, tho’ Sorrow be allow’d to us who are alive,
 yet we are not to Sorrow without Hope. We may
 Mourn, but we should not Murmur. Her Soul is
 (we Hope) with Christ, and Her Body He will
 bring again with Him.

† It must be Granted, that *Encomiums* on the Dead
 are often *Misapply’d.* And (as the Ex-
 * *Mr. Upton’s* cellent *Mr. Flavel* * observes) by sending
Fun. Sermon. the Generality that die to Heaven, many
 are confirm’d in the Way to Hell. But yet (as He adds)
 the *Graces* and *Gracious Performances* of *David*, *He-*
zekiah and *Josiah*, with all the other dignify’d Saints;
 were intended and propounded for our *Imitation*: And
 ’tis more Safe to relate their *Virrues* when Dead than
 whilst *Alive*, for then there is no *Danger* of provok-
 ing *Pride* or *vain Glory* in them that are *Praised*: but
 much *Hope* of *Provoking* a holy *Emulation* in them that
 hear it.

what

What Remains to us, is to *Prepare* for the like *Change*. And that we may go off with the like *Triumph*, if it be the will of God. Let *Christian Surviving Friends* therefore be *Exhorted* and *persuaded*, to *live more by Faith upon Christ*, and to *live more Sutable to our Hope in Him*.

The Apostle tells us how we may do so. The *Grace of God* that brings *Salvation*, has appear'd to all Men, teaching us, that denying all *Ungodliness* and *worldly Lusts*, we should live *Soberly, Righteously and Godly* in this
 2. Titus 11. 12. 13. present *World*: looking for that *blessed Hope*, and the *Glorious appearing of the great God and our Saviour Jesus Christ*.

We can never look for this *Appearance* with *Confidence*, if we don't live *Godly*; If we don't lead *pure and holy Lives*.

Also, 'tis agreeable to this *Hope*, that we shou'd *qualify our Sorrows*. Let us do as *David* did, who, while the *Child* was yet alive, 2. Sam. 12. 22 23. fasted and Wept; but when He was Dead *quieted Himself* with the *Consideration*, that He shou'd go to It, but It should not return to Him.

Let us Endeavour to live as those that shall

to our deceased Friend. She can't come back again to us: and doubtless would not for Ten thousand Worlds.

Let us follow her Faith, and consider the End of Her Conversation. Let us remem-

Heb. 13. 7. ber, that if we may be so Happy as to Tread in the same Steps, to live by Faith and die in Faith, as she did, we shall then regain her Company with Infinite Advantage.

Let us go that we may die with him says Thomas (John 11. 16.) He reckon'd they shou'd all die, and be with Him together, and that the State they should then be in, would have in Point of Society and Conversation, such Advantages above what their present State afforded, as were worth dying for.

When Death shall have disencumber'd and set us free from all sorts of Distempers, and brought us into the State of perfect and perfected Spirits: how delectable will that Society be? what delightful Communications will there be of the Mysteries of Nature, the Methods of Providence, and Wonders of Grace! At the Transfiguration, the Disciples said 'tis good to be here; the Glory which oppress'd them pleas'd them; tho' that was but a transient View. In what Pleasant and Eternal Raptures of delight and Praise, will all those Excellent Creatures be, that inhabit the vast Realms of Light and Bliss; O the inexpressible Pleasure of a Consociation in Worship, tender'd with the most gustful Apprehensions of what those Words import, *Worthy art thou O Lord*: And heightned by their apprehended perfect Unanimity, and that there is among them no dissenting Vote, so that (as he adds) a good Man shou'd only need leave to die. Mr. How's Fun. Sermon: for Dr. Bates.

In the mean time, let us Endeavour that what *we loose in the Creature may be made up in God.* There are no Excellencies in any here below, but what are infinitely in Him..

God may *in much Mercy* loosen our Roots, and pluck up our Stakes, warn us of, and prepare us for our own Remove, by that of our Friends. whilst he calls off our *strongest Affections* from this World, *by taking away the most attractive Objects* in it, and so makes Death the more *easy and desirable* to us, because our *best Friends* are gone before us.

Let us then give all diligence to make our Calling and Election sure: And so we shall be with the *Souls* of our *Friends* at *Death.* and with their *Persons* in a glorious *Resurrection* hereafter. As we are assured in the Text,

But I would not have you to be Ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others, which have no Hope.

For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

FINIS.

In the first place, let us Endeavour that what
we do, we do with Excellence in any thing below; but
there is infinitely in him.

God may be many things to our Roots, and
pluck up our Sticks; and we are to prepare us
for our own Removal, by that of our Hinges.
with he calls off our strength - Affection from
this World, by taking away the most attractive
Objects in it, and so makes Dead the more
call and aivable to us, because our self friends
are gone before us.

Let us then give all diligence to make our
Calling and Election sure: And to we shall be
with the best of our friends at last, and with
that in a glorious Resurrection hereafter.
As we are assured in the Text,

For I know that I shall be delivered
from all tribulation, and I shall be
glorified, and I shall be with Christ
in glory.

And I am persuaded, that I shall be
glorified, and I shall be with Christ
in glory.

FINIS

